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THE EGYPTIAN FELLAHS.

The incomparable fertility of the valley of the Nile has ever had peculiar attractions, and ever excited the desire for conquest, in the minds of those whose ambition it has been to extend the bounds of empire, and increase the number of their slaves. The people of Egypt, with their noble country, their abundant harvests, their treasures of mineralogy, their temples and palaces, have ungrudgingly given of their abundance to the world; they love their country, their date forests, their colossal architecture, reared when time was young, their Nile with its annual inundations irrigating their fields, its banks covered with the blue lotus; and the mighty granite structures

to Moslem rulers. Arab viceroys have reigned in the land of the Pharaohs; Turkish independent princes have held sway over Egypt; it has been governed by Arab khaleefehs; by a dynasty of Kurds; by Turkish and by Circassian sultans, who in their youth were mamlukes, or slaves; it has been annexed to the Turkish empire, and governed by Turkish pachas, in conjunction with mamlukes—and become a prey to the mamlukes alone. The French lily has conquered the crescent. France has wrested the government from the Turks, and the government has again been wrested by the English from the French, and so restored to the Turks. The history of Egypt



AN EGYPTIAN FELLAH.

which separated them from the arid sand plains; Egypt, as his fatherland, is dear to the Egyptian.

"The soil of Egypt," the Egyptians were accustomed to say, "for three months in the year is white and sparkling like pearl; for three it is green like an emerald; and for three it is yellow like amber." Such was its fertility that it was regarded as the granary of the world.

But the character of the people is essentially pacific. They have no love for the glory of arms, and their enemies have experienced but little difficulty in overcoming them, so ill able are they to defend themselves from predatory incursions. In the year 640-41, the hardy shepherds of Arabia became masters of Egypt; and since that period it has continued to be subject

to one continued struggle, with which the Egyptians themselves have had very little to do. The conquest of Egypt by the Turks under Sultan Seleem, in the year 1517, rendered the condition of the labouring population much worse than it formerly had been. The Turks had no notion of cultivating the land, and, therefore, treated with extreme rigour the agricultural classes, whom they compelled to labour so unremittingly, that they were reduced to the most abject state of slavery. Egypt was then divided into four-and-twenty provinces, each of which was placed under the military jurisdiction of a mamluke bey; and the four-and-twenty beys were subject to the authority of a Turkish pacha, a general governor, appointed by the sultan. Nearly two centuries after the

conquest of Egypt by the Sultan Seleem, the authority of each successive pacha was, with few exceptions, respected by the beys, but the latter by degrees obtained the ascendancy, and Egypt became subject to a military oligarchy.

The agricultural labourers who had been thus enslaved at the invasion of Sultan Seleem were, for the most part, the inhabitants of one particular district, they were called Fellahs. They are now to be found in every part of the country. They have become united with neighbouring nomade tribes. The traveller cannot fail to observe the general likeness and characteristics which they all possess, and the resemblance which may be traced between the modern and ancient Egyptians. The same soil, the same sky, the same water, the same acts, the same work at certain times, the same alternations of hope and fear, the same sphere of ideas; in a word, the circumstances of life entirely identical, must of necessity exercise a powerful influence over beings modified by the laws of creation according to the country which they inhabit, and which conforms thought, feeling, expression, physiognomy, to the objects by which they are surrounded. Thus it would appear that the Fellahs are the veritable descendants of the ancient Egyptians, rather than from the Copts, to which origin it has sometimes been endeavoured to trace them. The peculiarities of this people, and the peculiarities of the ancient people of Egypt, are totally dissimilar. The Copts were without agriculturists, without artisans, without commerce, without government, and thus continue from generation to generation—an uncultivated nomade tribe; the Egyptians, on the other hand, were celebrated for all those things of which the Copts were entirely destitute.

The Egyptian agriculturist is tall, vigorous, and well-proportioned; his features regular, his eyes dark, deeply sunken in their sockets, but remarkably expressive and full of fire. Their lips are well formed, their teeth clear and beautiful, their faces long, and terminated by a black curly beard. The moustache and eyebrows are thick and full. The Fellahs of Upper Egypt are of a copper colour, and thin and spare in their proportions. In the form and features of the female Fellah may be found a striking and perfect resemblance to the former population of Egypt, as we find their representation sculptured on the most ancient monuments. Such as are the statues of Isis, such are the women of modern Egypt. We are thus brought to two most interesting conclusions; the one, the criterion afforded by art for judging of the ancient state of Egyptian genius; the other, corroborating the evidence of science respecting the influence which the climate of a country has upon its inhabitants. The artists in the court of the Pharaohs drew after nature; nature afforded them models for their divinities; and the people still are the living proofs of the accuracy with which the artists of the old time represented the forms of nature. It is, indeed, in the bare outline in which this is so evidently the case, for some of the principles of their polytheistic faith prevented them from accurately copying the human form; but it is in the general character of the whole that the case is so evident.

The Fellah women are not remarkable for any great beauty; but there is an indescribable charm about them, a grace and elegance which attracts immediate attention. They marry about the age of twenty; and generally in less than five years are worn down by misery and fatigue, the cares of a family whose wants they can ill supply, and the harsh and cruel treatment of their husbands. In many of the Egyptian cities these mothers may be seen, sometimes with a child astride their shoulders, and another in their arms, while they are compelled at the same time to bear a heavy burden on their heads; sometimes, almost destitute of clothing, lying at full length in sunny streets or public squares, with children, perfectly naked, and as filthy as neglect and superstition can make them, playing by their sides.

The food of the Fellahs is almost entirely vegetable. It consists of a piece of bread, badly cooked, dates, and wild fruits, occasionally a morsel of cheese, a small portion of fish, and at very rare intervals a piece of meat. The water of the Nile is their common drink; the sole luxury they possess

being an occasional pipe and cup of coffee. The Fellahs smoke a peculiar species of tobacco common to the soil, which is prepared by a simple process, and affords an agreeable perfume. The coffee is made remarkably strong, and taken without sugar.

The national costume of the Fellahs is a long robe drawn together at the waist by a girdle of red cloth; a pair of full drawers or trousers of blue or white calico. The head is covered with a turban of white cotton. The feet and lower part of the legs are naked. The dress of the Fellah women is a long robe of blue or brown. The head-dress is more complicated than that of the men. A handkerchief of silk and cotton is attached to the hood, and covers the lower part of the face, hanging down upon the bosom in a long peak; this hides the whole of the features with the exception of the eyes, and produces a very extraordinary effect. An under covering of white cotton descends upon the forehead, and the whole of the head-dress is ornamented with pearls, when the Egyptian is fortunate enough to possess any, but usually with pieces of shiny metal. Their wrists are decorated with large beads, and there is an air of coquetry about these women altogether which is strangely inconsistent with their oppressed condition, and the miserable labour to which they are condemned.

In very many cases it is a hard matter for the Fellah to preserve himself and family from starvation. His whole life is a struggle with circumstances for a bare subsistence, though it can hardly be called a struggle, for they are so beaten down that they possess but a small amount of energy; there is in them a stolid indifference, a dogged resignation, a fearful submission to the tyranny of those who govern; a few dates and a pipe, or a cup of coffee and a pipe, appear to soothe them and satisfy their wants. One English traveller, indeed, tells us that a discontented Egyptian vented his discontent, and expressed his idea of liberty, by wishing that the English would come over and subvert the Moslem sway—they have no hope in themselves, no trust in their own energy and power. The Fellah women are cordial, patient, and affectionate; they are far more industrious than the men, and bear all their trials with tranquil resignation, submitting to the harsh government of the husband with perfect docility. One great distinctive inequality subsists between these companions in misery. The husband is imperious and cruel. He eats his scanty meal alone, his wife waiting on him as a slave. When he has satisfied his wants, she is permitted to partake of what remains. She must not speak with him, without having received authority from her lord. Her obedience and conjugal love are worthy of a better fate. When any change in the government administration takes place, it nearly always produces great imposts; and the people, already taxed and enslaved, are compelled to render more assistance. In this case it sometimes happens that a Fellah is unable to furnish the money required. He strives hard, but cannot accomplish his purpose; the officers of the government pronounce him refractory, he is lodged in the common prison, and punished with the bastinado. The wife of the unhappy man immediately sets about his liberation, and pleads with the officers and magistrates, as a woman only can plead, that her husband may be spared. She exerts not only her eloquence, but her industry, so that if her words are unavailing, she may at last be able to furnish the required sum, and have her lord restored to her.

The wretched people are continually exposed to these shameful outrages. Every article of produce is taxed, and the sum is arbitrarily arranged by the pacha himself. Thus the Fellahs are reduced to abject slavery, and live on, in something worse than the fatalism of the Turk—something far different from the resignation of the martyr—something entirely distinct from the calm which precedes a storm,—in a life which is only a sort of vegetation, which knows no energy, no hope, no elevating principle, and casts them down far lower than the brutes.

On approaching an Egyptian village, the numerous turrets present the appearance of a grand bazaar; but a nearer view shows us that even the houses of the wealthy are but poor and

ill provided, and that the dwellings of the common people are little better than mud huts. The plague which raged in Egypt in the year 1838 was the means of drawing the attention of the government to the condition of these habitations, and some remedial measures were applied, but their state is still deplorable. The scenery along the shores of the Nile is flat and uninteresting. Here and there, however, the fields of grain, the orange-groves, the gardens abounding in vegetables and flowers, the stately palm, the acacia, the locust-tree, relieve the monotony of the prospect. But the fact cannot be disguised, that, amid all, the homes of the agricultural peasantry are of a most miserable and wretched description.

The improvements which Mehemet Ali introduced were of course attended with some expense, and this was raised by a tax imposed on the people. Many of the Fellahs being unable to furnish the necessary amount, various committals to gaol ensued, and the sanitary measures were productive of even more evil than good, plunging very many into great distress, and producing much increase to the poverty and wretchedness of the labouring population.

Most of the Fellah villages are situated in localities the least adapted for the preservation of health; the houses are built of earth; the annual overflowing of the Nile renders the whole neighbourhood unhealthy. Miasmatic vapours are continually arising, and the atmosphere is most pernicious; the cemeteries are over-crowded and ill-arranged; the tombs badly kept, and no precautionary measures adopted to prevent the spread of infection. The thousands who died of the plague are here huddled together, and the fatal odour arising from the graveyards charges the air with the most deleterious principles. The water becomes impregnated with the same hurtful properties; and in a country where every precautionary measure should be adopted—where sanitary reform is more necessary than in any other part of the world—the whole of the agricultural population are exposed to the deadly effects of a fetid atmosphere, together with all the misery and wretchedness which idleness, poverty, and oppression can bring upon them.

The ordinary habitations of the Fellahs are composed of mud and straw. A date-tree forms the centre of the building, its branches and leaves the ceiling. The exterior walls are covered with clematis and honeysuckle, and two or three palms cast their shadow on the house. Within the enclosure, the father, mother, children, beasts of burden, and poultry, are thronged together. There the smoking goes on continually—there the provisions are cooked—there the family sleep. The only light and air which serve to render the place at all habitable are admitted through small windows, or rather loopholes made in the walls. The husband and wife have each a box or cupboard, and these are the only pieces of furniture which deserve any special attention. These boxes are composed of the wood of the lemon-tree which grows on the banks of the Nile. The opening is fastened by a sort of latch, and the whole is curiously carved and decorated. The Fellahs prize these boxes very highly; in them they store all they count as valuable, gifts from friends, decorated robes, ornaments, &c., and in winter cheese and dates.

The hand-mill is another object which attracts attention in the home of the Fellah. The mill is composed of two pieces of stone, one immovable, having an upright pivot on which the other stone moves. They are generally made from the remains of old columns. This is the only purpose to which the Fellah devotes the relics of his country's by-gone glory. Many of these mills are covered with the most curious and interesting sculptures. With the exception of certain vases of porous earth, these are the only objects which possess any interest, indeed the only furniture which a Fellah home exhibits.

The Fellahs have no inventive genius. They are creatures of habit. Their agricultural pursuits are conducted on the traditions which from father to son have been handed down concerning the method pursued in the old days of Egypt. Otherwise, they are totally ignorant. They have never examined, and know nothing about, the systems of other nations. They reject every new idea, resent every innova-

tion upon "the good old way," ridicule every improvement, and entertain a supreme contempt for everything modern. The waters of the Nile, which effect great disorder in their annual inundations, might possibly be so governed as to be rendered far more serviceable than they are—art might unite with nature in her irrigating process—but the pacha regards all such attempts as signs of mental alienation, and every European effort is balked with a malice truly discouraging. When the Egyptian boatman hears of steam-navigation, he angrily demands of the European, "Where, dog, is a steam-boat, that it should sail better than our fathers' boats?" The Egyptians divide the year into three rural divisions: winter, summer, and Nile. The whole of the fertile country is very flat; but the lands which are nearest the river are rather higher than those which are farther remote. This has been supposed to result from a greater amount of mud deposited upon the former; but this, however, cannot be the case, for it is observed that the fields near the river are generally above the reach of the inundation, while those towards the mountains are abundantly overflowed; but while the latter yield but one crop, the former are cultivated throughout the whole year; and it is the constant cultivation and frequent watering that so considerably raise the soil, not so much by the deposit of mud left by the water, as by the accumulation of stubble and manure. The cultivable soil throughout Egypt is free from stones, excepting in parts immediately adjacent to the desert. It almost everywhere abounds with nitre.

The annual inundation irrigates the land sufficiently for one crop, but not without any labour of the Fellah; for care must be taken to detain the water by means of dams, or it would too soon subside. The highest rise of the Nile ever known would scarcely be sufficient if the waters were allowed to drain off the fields when the river itself falls. A very high rise of the Nile is indeed an event not less calamitous than a very scanty rise; for it overflows the vast tracts of land which cannot be drained, it washes down many of the mud-built villages, and occasions an awful loss of lives as well as property.* Nearly the whole of the soil which in Egypt is adapted to agricultural purposes, has been deposited by the river. This would, perhaps, lead one to think that the banks would ultimately become too high to be subject to the inundation, but it must be borne in mind that the bed of the river rises at the same time, and in the same degree. "At Thebes, the Nile rises about thirty-six feet; at the Cataract about forty; at Rosetta, owing to the proximity of the mouth, it only rises to the height of about three-and-a-half. The Nile begins to rise in the end of June, or the beginning of July—that is to say, about or soon after the summer solstice,—and attains its greatest height in the end of September, or sometimes (but rarely) in the beginning of October,—that is to say, about or soon after the autumnal equinox. During the first three months of its decrease, it loses about half the height it has attained, and during the remaining six months, it falls more and more slowly. It generally remains not longer than three or four days at its maximum, and the same length of time at its minimum; it may therefore be said to be three months on the increase, and nine months gradually falling; it often remains without any apparent increase or diminution at other times than those of its greatest or least elevation, and is subject to other slight irregularities. The Nile becomes turbid a little before its rise is apparent, and soon after it assumes a green hue, which it retains more than a fortnight. It is not drunk by the people while it is green, there being a supply previously drawn, and kept in cisterns.

The boats still bear the husbandmen upon the water—the seed is still scattered in the flood—bread cast upon the waters—the most primitive methods of agriculture are pursued, and it seems as if with the Fellah people time had ceased his march. But in their condition there is something more than a natural disposition for indolence. It is not alone the lazy bias which has reduced them to their present state. They are governed by a system as fickle as it is tyrannical. The

* Englishwomen in Egypt.

features of that system are discoverable throughout the whole arrangements of the land. The pacha is a tyrant; the courtiers are tyrants; high and low are alike subject to the most degrading punishments. In the harems of the rich and powerful the women are frequently guilty of the most abominable acts of cruelty and oppression. Among the middle and lower classes both wives and female slaves are often treated with the utmost brutality. The former are often cruelly beaten, and the latter not unfrequently beaten to death. A recent traveller tells us that a man not long since beat a female slave so severely, that

said, an Egyptian. He was one of the cruel lords into whose hands it was foretold the people should be given over; and Egypt bears perhaps as many marks of his cruelty as of his wisdom. "Egypt itself," says an old English writer, "has become the land of obliviousness; her ancient civility is gone; her glory, as a phantasma, hath vanished; her youthful days are over, and her face hath become wrinkled. She no longer poreth upon the heavens, her astronomy is dead in her, and knowledge maketh not her cycles. Memnon resoundeth not unto the sun, and Nile heareth strange voices. Her deities



FELLAH WOMEN.

she lingered in great pain for about a week, and then died; and that another beat one of his female slaves till she threw herself from the window and was killed on the spot. The Fellahs are subjected to the most cruel treatment, and the wives and children of the Fellahs find harsh and bitter tyrants in husbands and fathers.

The wisdom of the Egyptians was in the old time proverbial, but they are now remarkable for mental inferiority. We frequently hear, indeed, of Mehemet Ali as a wonderful man; and so he was; but he was a Greek, and not, as is sometimes

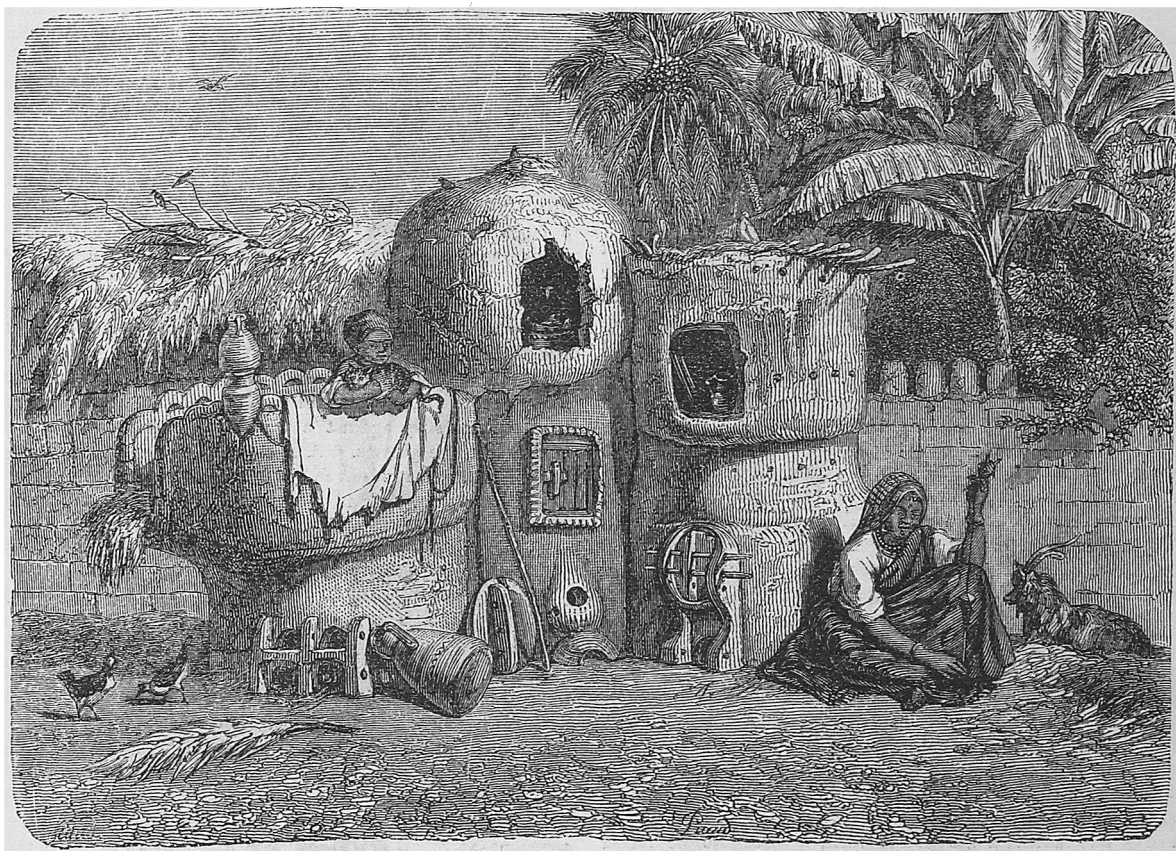
have departed, her pomp is spoiled, and the ornaments of her past greatness which remain serve to shadow forth the principle of vicissitude and the ceaseless effluxion of things."

Travellers tell us, that while the Egyptians are as destitute of thought and reflection as children, they have not their quickness of observation; that for guides the Egyptian boys are in all respects superior to the men. The boys are as remarkable for their cleverness as the men are for their stupidity. "I had," one says, "two of them at Thebes, and, in my visits to the 'tombs of the kings,' as guides and water-

carriers, and, though they were mere children (not more than six or eight years old), I was delighted with their acuteness and amiableness. They knew only a word or two of English, and I only a few words of Arabic; yet we managed to make use of our stock in such a way as to be at no loss for conversation. Their names were Mohammed and *Mohammed Ali*; the latter of whom, who had only the shred of a bernoise or cloak, no marakub or 'shoes,' and no *keftah*, 'covering for the head,' I called, for reasons I need not specify, *Timsa*, or 'crocodile,' which name he joyfully adopted, never failing; when he saw me approaching the shore, to shout from among the rest of his companions, '*Ana Timsa! Timsa! Water-boy very good; guide-boy very good. Timsa Mohammed Ali!*' On the day before leaving Thebes they followed me to the kanjah or Nile boat on the opposite shore, and requested me to put them 'in a book as Mohammed and Mohammed Ali Timsa, water-boys—guide-boys—very good;' which, should I

ness, its pyramids, its sphynxes, its tombs despoiled, its ruined temples, its buried cities from which the glory has departed. Looking upon these objects, the mind reverts to the old, old story of the Pharaohs, and contrasts the former greatness of Egypt's sons with the present condition of its people.

The direct taxes on land are about eight shillings per feddan, which is somewhat less than an English acre. But the cultivator can never calculate exactly the full amount of what the government will require of him. The Fellah, to supply bare necessities of life, is often obliged to steal, and convey secretly to his hut, as much as he can of the produce of the land. He may either himself supply the seed for his land, or obtain it as a loan from the government; but in the latter case he seldom obtains a sufficient quantity, a considerable portion being stolen by the persons through whose hands it passes before he receives it. The oppressions which the peasantry of Egypt



A FELLAH DWELLING.

ever write one, I promised to do. Poor boys! all this acuteness and amiableness will be *beaten* out of them before they are men. I shall see their pensive faces no more!

"I have mentioned *beating*. To this all classes are exposed in Egypt, and this all classes inflict. The master beats the servant, the reis or captain beats the crew, the husband beats the wife, the parent beats the children, and the khadee beats them all. I have seen a janizary in Cairo strike a man with the belt of his korbaj on the mouth till it gushed with blood, and then kick him as he lay on the ground crouching and moaning like a beast of prey, having neither spirit to resist nor sense to escape."

The Babylonian, the Persian, the Greek; the Roman, the Saracen, the Turk, have each in turn overrun and subdued the country, and now it is scarcely possible for humanity to sink lower than it has sunk in that unhappy land. It is with melancholy that we look upon the monuments of its former great-

endure, from the dishonesty of the Mammoors and inferior officers, are indescribable. It would be scarcely possible for them to suffer more and live. The pacha has not only taken possession of the lands of the private proprietors, but he has also thrown into his treasury a considerable proportion of the incomes of religious and charitable institutions, deeming their accumulated wealth superfluous. The tax upon the palm-trees has been calculated to amount to about a hundred thousand pounds sterling. The income-tax is generally a twelfth or more of a man's annual income or salary. In the larger towns it is levied upon individuals; in the villages upon houses. The income-tax of all the inhabitants of the metropolis amounts to eight thousand purses, or about forty thousand pounds sterling.

Servants of servants, they are held in bitter bondage. Their country, once the pride of the world—once the focus of wisdom, beauty, and truth,—a land which still boasts immortal

monuments in its vast pyramids—so dark and wretched, so low down in the scale of nations, that its glory is gone altogether, and nothing but slavery and darkness remain. Yet Egypt has monuments of antiquity surpassing all others on the globe. History cannot tell when the most stupendous of them was constructed; and it would be no improbable prophecy that they are destined to remain to the end of time. "Those enormous constructions—assuming to rank with nature's ancient works on this planet, and raised as if to defy the powers of man, and the elements, and time to demolish them, by a generation that retired into the impenetrable darkness of antiquity when their work was done—stand on the surface in solemn relationship to the subterranean mansions of death. A shade of mystery rests on the whole economy to which all these objects belonged. Add to this our associations with the region from those memorable transactions and phenomena recorded in sacred history, by which the imagination has been, so to speak, permanently located in it, as a field crowded with primeval interests and wonders."

Everything connected with the land of Egypt is full of interest,—and none more so than the present condition of its Fellah, or agricultural population.

THE ECCENTRIC STUDENT.

BY PERCY B. ST. JOHN.

I HAVE travelled much in my time. There are few important places in Europe, or America, which bear not the imprint of my footsteps; and, if during the second, and, I hope, longer part of my existence, I only peregrinate as much as I have since the memorable year in which I was born—that of Napoleon's death, I shall run a good chance of being as great a traveller as the Wandering Jew. I have been to school in Caen, in Paris, at Dijon, in Switzerland, in London, and in other places. Schools are pretty well the same everywhere, at least I found them so; but student life is as varied as the military uniform of England, France, and Germany. A London law and medical student, a French *étudiant* and a German, have, however, many ideas in common, and remarkable resemblances. All in general indulge largely in tobacco; your genuine British youth swallows huge draughts of Barclay and Perkins; your true Gauls imbibe burnt brandy, blue wine, and a decoction of quassia, good-naturedly taken as beer; while the German rising generation ingulph huge quantities of a similar liquor.

Strasburg is, perhaps, one of the most original localities in which to study student life in France. Its Germanic style, its provincial character, with the fiery and energetic nature of its young aspirants for legal and medical honours, rendered it far more enlivening, in my eyes, even than Paris or Heidelberg. The city contains about 80,000 inhabitants, of whom nearly one thousand are young men, aspiring to be either lawyers, doctors, or magistrates; far more than can obtain useful results. France has, since the revolution of 1789, and especially since the peace, laboured under a great disadvantage. For every lawyer, doctor, magistrate, and civil servant who can possibly gain a living, there are at least ten students seeking the vacant position. Not more than twenty per cent. of those who go through severe preliminary studies, to qualify themselves for the schools which lead to a certain social position, are received; and, every year, a host of half-educated young men, brought up in ideas which render a return to a more humble position almost impossible, are cast loose upon society, to become in many instances poor clerks, adventurers, and too often *café-habités*, *estaminet* heroes, and even galley slaves.

There are usually in Strasburg, at all events, seven or eight hundred young men, seeking to make themselves a liberal position, or rather, who are supposed to be seeking to do so. Some go there with a firm determination to do their duty to themselves, their parents, and society; others simply to spend their allowance, to amuse themselves, to be free from the

trammels of home, and to learn the elaborate arts of billiard-playing, piquet, *ecarte*, and the other scientific peculiarities of the French *café*.

About six months before the revolution of 1848, I paid a visit to the city of Strasburg. I carried letters of introduction to several persons; but I found little benefit from any save one. I certainly got into very pleasant circles, but my desire was to learn something of the less formal classes of society. My new friend, Arthur B——, was about my own age, a month or two younger; he had just been received at the bar, but had not yet left the city where he had completed his education. Though he moved in very good society, he did not abandon his old acquaintances, the students. He preserved amicable and friendly relations with many of them, and as I expressed a great desire to study their manners and customs, he introduced me into their haunts; and as I am generally supposed to speak French sufficiently well to deceive many a practised ear, I got on at once admirably. During several months I devoted many hours every day to their society. As soon as I had completed my morning quantum of work, I sallied forth among them. I became for the time being a student myself, in appearance, in manners, in habits. I had never, singularly enough, been really a student, and though a year or two past the age at which in general men are so called, I was delighted to be one even in fancy for a time.

It soon became a problem for me, as to when all these young men studied. I always found the greater number of them at a large and popular *estaminet*. My first introduction to this place was amusing. My friend M. Arthur took me to the Milles Colonnes—a *café* monopolised by the students. I entered the doorway, and found myself in a large room, so dark with smoke, that I could not clearly distinguish objects. I blundered on, however, my friend having politely yielded me the *pas*, in search of a seat; but so indistinct were as yet all objects to me, that crash! crash! and here I was brought to a sudden stop against a waiter, upsetting his tray, and breaking three glasses. A merry, but not a mocking laugh, thus signalled my *entrée*. Next minute, however, I was seated at a table, and, as the only remedy against the thick atmosphere of tobacco smoke, took a pipe myself. In five minutes all disagreeable sensation was over, and I could see clearly. I found myself in a large room; in the centre was a billiard-table, around were small tables, occupied by students, all smoking, taking coffee and beer, and playing at cards. Every one used a pipe, cigars being things in which the juvenile *savants* of France rarely indulge—the surety that the art of blackening a common clay pipe forms one of the great features in the life of a student.

One day at the *estaminet* stood for all. Cards continued until about one, when the important question being thus settled, as to who were to pay for the morning's consumption, the billiard-tables were seized upon, more beer ordered, more tobacco—at Strasburg eightpence a pound—and until three nothing was heard but the rolling of balls and the strokes of the players. At three the students abandoned the *café*, some to take a walk, some to read, some to keep an appointment; but at six all were again at their post, and until twelve o'clock the same scene was presented. At twelve the *café* rigorously closed, but a few of the students were inclined for bed, they in general adjourned to the lodgings of mutual friends, and consumed several more hours in drinking and smoking. One thing struck me at the Milles Colonnes, viz., that no money was ever paid. All the students had unlimited credit. No matter how extensive their orders, they were always executed, the proprietor having recourse to the parents when any of the young men failed to pay their account.

One evening my friend Arthur took me, about seven o'clock, to the residence of one of the students-at-law. I found about a dozen young men assembled. On the table was a vast bowl, containing a whole loaf of white sugar, around which the host was engaged in pouring a huge quantity of brandy. The bowl once filled, the whole mass was ignited. The scene was singularly picturesque. The large half-furnished room, the